

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 31st May 1890.

### CONTENTS:

	Page.		Page.
<b>I.—FOREIGN POLITICS.</b>		<b>(A)—General—</b>	
Nil.		Mr. Stevens as Chief Secretary to the Government of Bengal ...	513
<b>II.—HOME ADMINISTRATION.</b>		Cost of Mr. Beadon's defence in the Durbhunga Temple case ...	ib.
<b>(a)—Police—</b>		Mr. Luson's transfer ...	ib.
The Burrabazar Police in Calcutta ...	509	Sir Steuart Bayley and the indigo disputes ...	ib.
The Gopalpore police in the Mymensingh district ...	ib.	Mr. Luson's transfer from Magura ...	514
<b>(b)—Working of the Courts—</b>		<b>III.—LEGISLATIVE.</b>	
The Devanagri character in the courts of the North-Western Provinces ...	ib.	Nil.	
The Munsif of Manikganj ...	ib.	<b>IV.—NATIVE STATES.</b>	
<b>(c)—Jails—</b>		Cashmere and the proposed railway from Rawal Pindi to Murree ...	ib.
Nil.		Mr. Henvey and the Bundelkhund Chiefs ...	ib.
<b>(d)—Education—</b>		The Maharaja Holkar ...	ib.
European teachers in the schools of Bengal ...	ib.	The education of the Maharaja Scindhia ...	515
The Head-master of the Patna Collegiate School ...	ib.	<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>	
The post of Moulvi in the Rajshahye College ...	510	Nil.	
The head-quarters of the Inspector of Mahomedan schools ...	ib.	<b>VI.—MISCELLANEOUS.</b>	
The Bethune College ...	ib.	The Jessore question in Parliament ...	ib.
The inter-school rules ...	511	The Mahomedan burial ground at Durgapore in the southern suburbs of Calcutta ...	ib.
<b>(e)—Local Self-Government and Municipal Administration—</b>		The indigo dispute in Jessore ...	516
The Berhampore Municipality and the Berhampore Charitable Dispensary ...	ib.	The Mahomedans of British India and the holy month of Ramzan ...	ib.
<b>(f)—Questions affecting the land—</b>		Mahomedan feeling in regard to Russia ...	ib.
Payment of rent by money-order ...	ib.	The cow-killing question ...	ib.
Recovery of rent by the zemindar ...	512	Race distinctions ...	517
<b>(g)—Railways and communications, including canals and irrigation—</b>		<b>URIYA PAPERS.</b>	
A railway complaint ...	ib.	Nil.	
A road to the railway station at Gopalnagar on the Eastern Bengal Railway line ...	ib.	<b>ASSAM PAPERS.</b>	
		Copying-fee in Assam ...	ib.
		Boat-fee for service of civil processes ...	ib.
		Assamese in the public service ...	ib.
		Mortality in Cachar ...	518

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	
2	"Ave Maria" ...	Calcutta	.....	
3	"Divakar" ...	Ditto	.....	
4	"Gaura Duta" ...	Maldah	.....	
5	"Kasipore Nibasi" ...	Kasipore, Burrisal	30	
6	"Purva Bangabasi" ...	Noakholly	.....	
7	"Purva Darpan" ...	Chittagong	700	
8	"Uluberia Darpan" ...	Uluberia	.....	
9	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....	
<i>Weekly.</i>				
10	"Arya Darpan" ...	Calcutta	102	19th May 1890.
11	"Bangabasi" ...	Ditto	20,000	21st ditto.
12	"Bengala Exchange Gazette" ...	Calcutta	.....	
13	"Burdwan Sanjibani" ...	Burdwan	302	20th & 27th May 1890.
14	"Chandra Vilash" ...	Berhampore	250	
15	"Charuvarta" ...	Sherepore, Mymensingh	500	19th May 1890.
16	"Chattal Gazette" ...	Chittagong	800	
17	"Dacca Prakash" ...	Dacca	1,200	25th ditto.
18	"Education Gazette" ...	Hooghly	885	23rd ditto.
19	"Faridpur Hitaishini" ...	Faridpur	.....	
20	"Garib" ...	Dacca	3,000	
21	"Grambasi" ...	Uluberia	800	26th ditto.
22	"Gaurab" ...	Ditto	.....	
23	"Guru Charana" ...	Calcutta	.....	
24	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	
25	"Jagatbasi" ...	Calcutta	750	
26	"Murshidabad Patrika" ...	Berhampore	508	
27	"Murshidabad Pratinidhi" ...	Ditto	350	
28	"Navavibhakar Sadharani" ...	Calcutta	600	
29	"Pratikar" ...	Berhampore	600	23rd ditto.
30	"Rungpore Dik Prakash" ...	Kakinia, Rungpore	205	
31	"Sahachar" ...	Calcutta	500	21st ditto.
32	"Samaya" ...	Ditto	3,806	23rd ditto.
33	"Sanjivani" ...	Ditto	4,000	24th ditto.
34	"Sansodhini" ...	Chittagong	800	
35	"Sakti" ...	Dacca	.....	20th ditto.
36	"Santi" ...	Calcutta	3,722	
37	"Sarawat Patra" ...	Dacca	300	
38	"Som Prakash" ...	Calcutta	1,000	26th ditto.
39	"Srimanta Saudagar" ...	Ditto	.....	
40	"Sudhakar" ...	Ditto	2,580	23rd ditto.
41	"Sulabha Samachar o Kusadaha" ...	Ditto	800	
42	"Sulabh Samvad" ...	Ditto	.....	24th ditto.
43	"Surabhi o Pataka" ...	Chandernagore	700	23rd ditto.
<i>Daily.</i>				
44	"Dainik o Samachar Chandrika" ...	Calcutta	1,500	26th to 28th May 1890.
45	"Samvad Prabhakar" ...	Ditto	800	23rd, 27th & 28th May 1890.
46	"Samvad Purnachandrodaya" ...	Ditto	300	23rd to 28th May 1890.
47	"Banga Vidyá Prakashika" ...	Ditto	500	26th & 27th ditto.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
48	"Dacca Gazette" ...	Dacca	.....	
<b>HINDI.</b>				
<i>Monthly.</i>				
49	"Darjeeling Mission ke Masia Samachar Patrika." ...	Darjeeling	20	15th May 1890.
50	"Kshatriya Pratiká" ...	Patna	200	
<i>Weekly.</i>				
51	"Aryavarta" ...	Calcutta	1,500	17th May 1890.
52	"Behar Bandhu" ...	Bankipore	.....	20th ditto.
53	"Bharat Mitra" ...	Calcutta	1,653	22nd ditto.
54	"Sar Sudhanidhi" ...	Ditto	500	
55	"Uchit Baktá" ...	Ditto	4,500	
56	"Hindi Samachar" ...	Bhagulpore	1,000	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>PERSIAN.</b>				
<i>Weekly.</i>				
57	"Jám-Jahán-numá" ... ..	Calcutta ...	250	16th May 1890.
<b>URDU.</b>				
<i>Weekly.</i>				
58	"Aftal Alum Arrah" ... ..	Arrah ...	300	
59	"Akhbar Tusdiq-i-Hind" ... ..	Calcutta ...	.....	
60	"Anis" ... ..	Patna ...	.....	
61	"Gauhur" ... ..	Calcutta ...	196	
62	"Sharaf-ul-Akbar" ... ..	Behar ...	150	
63	"Al Punch" ... ..	Bankipore ...	.....	12th ditto.
64	"Urdu Guide Darussaltanat" ... ..	Calcutta ...	340	
65	"Raisul-Akhbari-Moorshidabad" ... ..	Murshidabad ...	.....	13th ditto.
<b>URIA.</b>				
<i>Monthly.</i>				
66	"Asha" ... ..	Cuttack ...	.....	
67	"Taraka and Subhavartá" ... ..	Ditto ...	.....	
68	"Pradíp" ... ..	Ditto ...	.....	
69	"Samyabadi" ... ..	Ditto ...	.....	
<i>Weekly.</i>				
70	"Dipaka" ... ..	Cuttack ...	.....	
71	"Utkal Dípiká" ... ..	Ditto ...	444	
72	"Samvad Váhika" ... ..	Balasore ...	206	
73	"Urya and Navasamvád" ... ..	Ditto ...	600	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
74	"Silchar" ... ..	Silchar ...	500	19th ditto.
<i>Weekly.</i>				
75	"Paridarshak" ... ..	Sylhet ...	450	19th ditto.





## II—HOME ADMINISTRATION.

## (a)—Police.

The *Aryāvarta*, of the 17th May, says that the Calcutta Police do not discharge even a fourth part of the duties assigned to them, but are never slow to take bribes. The Burrabazar section of the town is a nest of bad characters, such as gamblers and the like, but the police take no notice of them. Even the constables on duty in this section are not so vigilant as they would be in the English quarter.

ARYAVARTA,  
May 17th, 1890.

The Gopalgore police in the Mymensingh district.

2. A correspondent of the *Sanjivani*, of the 24th May, says that three dacoities were committed on the night of the 17th February last within the jurisdiction of the Gopalgore thana in the Mymensingh district. The police officers who came out on investigation had a hearty dinner in the house of Baboo Krishna Chandra Bhattacharjya, who was one of the sufferers by the dacoities, and there was an end of the matter. Again, on the night of the 15th April last, there was a theft in the house of Ramratna Ghosh within the jurisdiction of the Kalihati thana in the same district. The culprits in this case were two convicted offenders who escaped from hajut some ten months ago. The correspondent suspects that some other persons must have been implicated in the theft, and recommends further enquiry in the matter.

SANJIVANI,  
May 24th, 1890.

## (b)—Working of the Courts.

3. The *Aryāvarta*, of the 17th May, says that the use of the Devanagri character in the courts of the North-Western Provinces will be a great convenience to the public.

ARYAVARTA,  
May 17th, 1890.

4. A correspondent of the *Dacca Prakash*, of the 25th May, says that Gopal Baboo, Munsif of Manikganj, is in the habit of abusing his patronage. A copyist of his court, Nisikanta by name, lives with family in his house, and candidates for peonships also live under his roof. The Munsif pays the subscription for the *Indian Mirror* newspaper, which is sent to his address, and which is hardly ever read by any of the pleaders of his court, out of a fund which has been created by putting together the postponement fees which are received by the pleaders. The school at Manikganj has been closed, but the books and furniture belonging to the school library have not yet been returned by the Munsif.

DACCA PRAKASH,  
May 25th, 1890.

## (d)—Education.

5. The *Charuvarta*, of the 19th May, has learnt that it is proposed to substitute European teachers in the schools and colleges of Bengal in the place of native teachers; as this plan, it is said, will improve the morality of the school-boys. If this be the opinion of the Educational authorities, the writer must say that he does not agree with them. Have the authorities no ulterior object in view in making this change?

CHARUVARTA,  
May 19th, 1890.

6. The *Behar Bandhu*, of the 20th May, says that the Head-master of the Patna Collegiate school would consult the interests of the school and of the boys better if he were a little less hard upon the latter in regard to their lessons. His over-strictness in this respect frightens away boys of even average merit, and the school has therefore dwindled down to a handful of boys.

BEHAR BANDHU,  
May 20th, 1890.



SANACHAR,  
May 21st, 1890.

7. The *Sachar*, of the 21st May, is opposed to the proposed abolition of the post of Moulvi in the Rajshahye College. The number of students requiring the Moulvi's lectures now is small, but it may increase in future. The town of Rajshahye has a large Mahomedan population, and as the Mahomedans consider it to be their duty to learn Arabic, it will be improper to abolish the Moulvi's post.

SUDHAKAR,  
May 23rd, 1890.

The head-quarters of the Inspector of Mahomedan schools.

8. A correspondent of the *Sudhakar*, of the 23rd May, is glad to learn that the Director of Public Instruction has fixed Dacca, the centre of Mahomedanism in Bengal, as the permanent head-quarters of the Inspector of Mahomedan Schools in the Dacca and Chittagong Divisions.

SANJIVANI,  
May 24th, 1890.

9. The *Sanjivani*, of the 24th May, says that it is no wonder that the guardians of the girls reading in the Bethune school and college found it necessary to complain of the conduct of the Managing Committee. Considering that the pupils are mostly middle class girls, the boarding fee already charged, Rs. 10 per month, is too high, and to raise that fee to Rs. 15 per month will have the effect of putting education beyond the reach of girls of this class. Miss Bose, the Lady Superintendent, has written to the *Indian Mirror* to say that the present boarding-fee is hardly sufficient to meet the necessary expenditure. And it may well be so, considering that all the highly paid lady teachers are boarded at the expense of the boarding scholars, and that the number of daily meals provided for the scholars is so many as five! No girl in any Hindu family takes five meals a day. But the food supplied to the boarders is not of the very best, though the prices charged for it are exorbitant. Miss Bose herself says that fish is supplied to her at 12 annas per seer! Considering the quality of the food which is given to the boarders, it should not cost more than what is charged for it. Perhaps its cost ought to be less than the charge. The Lady Superintendent would have been the last to contend that her boarding charge is insufficient if she had known of the management of the Banga Mahila Vidyalaya or of the Hindu Mahila Vidyalaya. In the latter institution the boarding charge of a European and a Eurasian lady teacher was only Rs. 18 per month or Rs. 9 per head. But then that European lady teacher came out to India with the sole object of imparting knowledge to Indian girls, and she therefore felt more concerned about those girls than about her own comfort or popularity, whereas the case as regards the present Lady Superintendent of the Bethune College is very different. But, however different their objects, there can be no doubt that what was sufficient boarding charge in the case of that European lady teacher ought to be sufficient boarding charge in the case of the pupils of the present Lady Superintendent of the Bethune College. Miss Bose says she cannot allow her pupils to live on orphanage rations. The writer has no knowledge of the management of any orphanage, but he can say this much, that the rations allowed to the boarders in the institutions which had on their boarding establishments the daughters of such men as Mr. A. M. Bose and Babu Durga Mohan Bose, were not and cannot have been orphanage rations. The pupils of Miss Bose must have made astonishing progress in a certain direction if they really think that food of the quality supplied in those institutions and considered good by the daughters of men like Mr. A. M. Bose would be too low for them.

Miss Bose has also made out a long list of the clothing and bedding with which each boarder is required to supply herself when entering the boarding establishment. The writer in all his experience never knew that a girl of a middle class Hindu family stood in need of so many articles of clothing for her dress, or that she had any necessity for the sake of decency to dress herself so finely as the Lady Superintendent considers necessary.



The Lady Superintendent, in fact, places luxury above economy; and that is why she pays so much more attention to her drawing-room than any of her predecessors ever did. The effect of raising the boarding fee will be to check the progress of female education in this country. All but wealthy people will be prevented from sending their daughters to the Bethune School. The Lady Superintendent will not be sorry if this comes to pass, for she thinks that the Bethune School is intended only for rich men's daughters. But she ought to know that the class whose cause she is advocating has not yet realised the necessity of educating their girls.

10. The *Dainik-o-Samachar Chandrika*, of the 27th May, thus criticises three of the inter-school rules recently promulgated by Government:—

DAINIK-O-SAMACHAR  
CHANDRIKA  
May 27th, 1890.

The inter-school rules.

1. Under rule 1 the Principals of schools and colleges have been prohibited from taking, without the consent of the Educational authorities, boys who have been expelled from other schools and colleges. But as many Principals of schools and colleges are not good men and often expel boys unjustly, it would have been well if there had been a provision in the rule empowering the Principals of schools and colleges to take boys expelled from other schools on the responsibility of their guardians, and on the strength of certificates in their favour signed by respectable men.
2. Under rule 2 the school authorities have been empowered to levy transfer fees when required to give transfer certificates. This transfer fee is certainly an unjustifiable impost, and there is no reason why it should be allowed to be levied. A wants a transfer certificate because the school where he is is a bad school. Why should he be required to pay a transfer fee? Again, the school authorities sometimes withhold transfer certificates at their pleasure. This is wrong, and there ought to be a rule requiring the grant of transfer certificates without any unnecessary delay.
3. Under rule 3 a boy on his admission into a new school must be placed in that class to which he belonged in the school which he has left. This is objectionable, for a boy who is considered fit for one class in one school may be considered fit for another and a higher class in another school. The liberty of the school authorities in this matter ought not to be restricted.

Now that these inter-school rules are about to be extended even to middle class schools and the primary pathshalas, they should be made perfectly faultless.

(e)—*Local Self-Government and Municipal Administration.*

11. The *Pratikar*, of the 23rd May, says that two accidents, which would very nearly have ended fatally, occurred during the last two months in the Berhampore Charitable Dispensary through the incompetency and carelessness of the compounder. The last accident was the administration of half a drachm of nux vomica in place of half a grain. Now, who is to be held responsible for all this? Does not the Municipality consider itself liable for having engaged the services of an incompetent compounder? The compounder was only a dresser some time ago.

PRATIKAR,  
May 23rd, 1890.

(f)—*Questions affecting the land.*

12. The *Burdwan Sanjivani*, of the 20th May, says that the ryots in the Presidency, Burdwan, Dacca and Rajshahye Divisions will no doubt be much

URDWAN SANJIVANI,  
May 20th, 1890.

Payment of rent by money-order.



benefited by the recent order of Government empowering them to make payments of rent by money-order. The practice, however, is likely to cause some inconvenience to the zemindars in places where the ryots are a bad lot.

DACCA PRAKASH,  
May 25th, 1890.

13. The *Dacca Prakash*, of the 25th May, after remarking that the rent legislation of Government is one-sided, being almost entirely in favour of the ryots,

Recovery of rent by the zemindar.

says that the zemindar cannot, in the great majority of cases, realise his rents without suing the ryot in the civil court. This is a most expensive and troublesome process, and there are few zemindars who would resort to it unless under very strong necessity. But the ryot, assisted as he often is by his fellow ryots with funds, is not much afraid of litigation. The Tenancy Act indeed provides that in a rent suit no tenant shall be allowed to file his answer unless he has first deposited in court the amount of rent which he admits to be due to the zemindar. But this provision of the law is practically set at naught by the ryot admitting only a fraction of the real rent due, and depositing the same in court. It is true the zemindar may in the end obtain a decree for the whole amount of his claim, but there is nothing in the law which makes the false statements of the ryot as to the amount of his rent punishable, or makes him liable to pay any compensation to the zemindar for thus harassing him with false litigation. But though thus lenient to the ryot, the law inflicts severe penalties on the zemindar, if he is found realising, even by mistake, more from his ryot than he is justly entitled to. Should not penalty clauses in regard to both the parties be therefore inserted in the law?

The fact is the zemindar is in a manner obliged to keep in his pay paiks and lathials and oppress his tenants, because the law does not give him a simple method of recovering his rents. Government should therefore lay down such a method. The sunset law may be made applicable to the ryot's holding, and the zemindar allowed to recover his dues by having it sold at auction. Why not bring the tenant's right under the scope of the Putnee Regulation, the working whereof has been free from confusion and irregularity? If it is desirable to treat the ryot with some leniency on account of his poverty, sales may be provided in case of arrear rents of one or two years instead of three months. Such a provision will be all the more reasonable now that the tenant has been permitted to pay his rent by means of postal money-order.

(g)—*Railways and communications, including canals and irrigation.*

SAMAYA,  
May 23rd, 1890.

14. A correspondent of the *Samaya*, of the 23rd May, says that though passengers have to wait at night for five hours at the Poradah station on the Eastern Bengal Rail-

A railway complaint.

way, yet the waiting-room at that station is not sufficiently lighted and provided with seats. The darkness of the room is often taken advantage of by thieves. It is desirable, therefore, that the number of trains on the line should be increased in order to avoid the necessity of detaining passengers so long. The number of carriages in the trains running from Poradah to Damukdia, and in those starting for Calcutta from Goalundo at 8-45 p.m., being small, these trains are often overcrowded. The number of carriages in these trains should be therefore increased, and steps should be taken to provide water-closets in the third class carriages.

EDUCATION GAZETTE,  
May 23rd, 1890.

15. A correspondent of the *Education Gazette*, of the 23rd May, complains of the want of a road from Nischintapore to the railway station at Gopalnagar on the Eastern Bengal Railway line. In the rainy season the villagers have to wade through water two or three cubits deep on their way to the station. The people of Simulia, Bhabanipore, Mathurapore, Srinagar, Bairampore, Nischintapore, Dighra and other villages pay Rs. 300 annually

A road to the railway station at Gopalnagar on the Eastern Bengal Railway line.



as road-cess, and yet there are no good roads to the railway station from those villages.

(h)—General.

16. The *Burdwan Sanjivani*, of the 20th May, says that Mr. Stevens' appointment as Officiating Chief Secretary to the Government of Bengal has given general satisfaction. Mr. Stevens is an able officer and a perfect gentleman. During his short tenure of office as Collector of Burdwan he gave satisfaction to the people of that place.

BURDWAN SANJIVANI,  
May 20th, 1890.

17. The *Pratikar*, of the 23rd May, has learnt that the Accountant-General has requested Government to throw the cost of Mr. Beadon's defence in the Durbhunga Temple case on the Durbhunga rate-payers. This is very equitable indeed. Mr. Beadon has confessed to the whole affair having taken place through his own negligence, and yet the burden of his defence is to be borne by the people whom he offended! It would be quite in consonance with the course the affair has up to this time taken if Mr. Beadon were next to bring a charge for damages for the trouble, physical and mental, he has had to undergo in the investigation of this case.

PRATIKAR,  
May 23rd, 1890.

18. The *Samaya*, of the 23rd May, says that, according to the *Jessore Sammilani*, the order for Mr. Luson's transfer to Berhampore has come too late to be of any advantage to the ryots of Magura and Jhenidah. Mr. Luson has already done what he had intended to do. He has, in many instances, compelled the ryots to give up their resolution not to sow indigo. And will Government say, after this, that they are sowing indigo willingly? The condition of the ryots has become miserable in the extreme.

SAMAYA,  
May 23rd, 1890.

19. The *Surabhi-o-Pataká*, of the 23rd May, has the following on the indigo disputes of Jessore:—  
Sir Steuart Bayley and the indigo disputes. The time for sowing indigo is drawing to its close, and if indigo is not sown within a week or two, the indigo planters will be ruined. But as the ryots still persist in their refusal to sow indigo, the oppression over them has been at the present moment carried to its furthest point in order to compel them to forego their resolution not to sow indigo. When the writer first began to write on the subject of these indigo disputes, he thought that Sir Steuart Bayley had forgotten his old love for the planters, and he accordingly asked His Honour to transfer Mr. Luson from Jessore. But months have since passed away and nothing has been done in the matter by the Lieutenant-Governor. This indifference and inactivity of the Government has made the planters more bold and they are therefore, with the help of their friend, Mr. Luson, sending hundreds of poor ryots to jail by instituting false cases against them. The continuance of this state of things in Jessore will make the planters of that district still more powerful, and will be an inducement to their brethren in the district of Rajshahye to follow their example.

SURABHI-O-PATAKA,  
May 23rd, 1890.

Perhaps many of the readers of this paper do not know what a well-wisher of the planters Sir Steuart Bayley is. When Commissioner of Patna, Sir Steuart showed great partiality to the indigo planters of Behar, and actually wrote in an official report that he should consider himself fortunate if, before leaving this country, he should again see the indigo business in Bengal in a prosperous condition. It is no wonder, therefore, that the power and influence of the indigo planters have increased under the rule of Sir Steuart Bayley. His silence in the midst of all these disturbances in Jessore leads the writer to think that His Honour will now probably give effect to the intention in regard to the indigo industry which he expressed as Commissioner of Patna. And if His Honour does this, the ryots of Jessore will be surely undone.



That the ryots refuse to sow indigo on land intended for paddy and other crops is simply because the cultivation of indigo on such land brings them no gain and involves them in much loss. But the cultivation of indigo on *char* land is not attended with loss, and the ryots do not, therefore, refuse to cultivate indigo on such land. This being the case, Government can easily put an end to the present indigo disputes by preventing the planters from sowing indigo on such land of the ryots which they set apart for the cultivation of paddy and other crops. But Government will do nothing of the kind; it is perhaps anxious to see the indigo industry in Bengal once more in a prosperous condition.

SANJIVANI,  
May 24th, 1890.

20. The *Sanjivani*, of the 24th May, has learnt from the *Jessore Sammilani* newspaper that Mr. Luson is going to be transferred from Magura. But what good will Mr. Luson's transfer now do to the ryots? They have already suffered much, and they have under compulsion taken to the cultivation of indigo at considerable loss to themselves. And will the Government now dare to say that the ryots are sowing indigo of their own accord? If it says so, it should be asked, why then have the ryots inflicted so much suffering upon themselves?

#### IV.—NATIVE STATES.

CHARUVARTA  
May 19th, 1890.

21. The *Charuvarta*, of the 19th May, says that the Cashmere treasury has become empty, but a costly railway line is proposed to be laid from Rawalpindi to Murree at Cashmere's expense. Cashmere must therefore find money for the line by borrowing from the Government of India. And once in the books of the Government of India, Cashmere will be entirely at the mercy of that Government. It will never be able to repay the debt, and what its condition will then be can be better imagined than described. The taking of a loan by Cashmere from the Government of India will be a crisis in the history of that State.

SAHACHAR,  
May 21st, 1890.

22. The *Sahachar*, of the 21st May, says that Mr. Henvey has discovered a strange plea for withholding compensation from the Bundelkhund Chiefs. The plea is that as the construction of the new railway line has greatly benefited their States, they need not be paid the compensation which was promised to them. But, on the same line of reasoning the Calcutta Municipality will be justified in withholding compensation from the persons whose lands are being acquired for the purpose of the new Central Road. The refusal of compensation to the Bundelkhund Chiefs, in the face of Government's distinct promise to grant such compensation, will lower it in the estimation of the princes and people of India, and do infinite damage to its prestige. The spread of a belief among the people that Government can break its promises, when necessary, will, indeed, do it more harm than the loss of a battle with Russia on the bank of the Indus.

SAHACHAR.

23. The same paper refers to Lord Cross's statement in the House of Lords that Maharaja Holkar's administration of his State is not satisfactory, and warns His Highness to be more careful in future. He should appoint an able Minister and take steps to overhaul the administration of his State. Lord Cross's statement that Government has no present intention of interfering in the administration of the Maharaja's state is ominous. Government may not openly annex his State after the manner of Lord Dalhousie; but what is there to prevent it from virtually annexing it like Cashmere? Though the native princes of India have long ceased to possess any real power, and are now merely prisoners with high titles and wearing gorgeous dresses, still there are Englishmen who are for imposing additional restrictions on



their authority. The Maharaja should therefore take warning in time, and remember his true position. It is true that he is a Raja and the son of a Raja; but has he forgotten that on the occasion of the celebration of the Queen's Jubilee in England, even the princes of petty German principalities were treated with greater respect than any of the Indian princes? The Maharaja should also bear in mind that the Englishmen who now come out to this country are not so good and noble-minded as their predecessors, and he should conduct himself accordingly.

The education of the Maharaja Scindhia.

24. The *Education Gazette*, of the 23rd May, has the following on the appointment of a European teacher for the Maharaja Scindhia:—

EDUCATION GAZETTE,  
May 23rd, 1890.

That the late Maharaja Scindhia was unwilling to place his son under the tuition of a European was simply because he feared that education under a European might upset his faith in the Hindu religion and anglicise him altogether. This is clear from his last letter on the subject. But though English education, or education under a European, sometimes produces effects of the kind contemplated by the late Maharaja, there is no reason to think that this will always happen. A good European teacher will not give education which will anglicise. Such being the case, and having regard to the fact that Western education is useful and beneficial to the princes and people of India, Government cannot be blamed for having appointed a European as tutor to the young Maharaja Scindhia.

#### VI.—MISCELLANEOUS.

25. The *Sahachar*, of the 21st May, cannot approve of the statement made by the *Statesman* and the *Indian Daily*

SAHACHAR,  
May 21st, 1890.

The Jessore question in Parliament.

*News* that the ryots of Jessore have acted improperly by bringing their case to the notice of Parliament through Mr. Bradlaugh. But the dispute between the ryots and the indigo planters has now lasted upwards of a year, and many of the former have been heavily fined and sent to jail; and being poor, they have been unable to seek redress in the higher courts. They have accordingly sought the interference of Parliament, and they cannot be blamed for doing so. It may be very properly urged that before going up to Parliament they should have appealed to the Governor-General. But fortunately for them, Lord Cross has not taken the matter in this light, and has promised to send their case to the Government of India for enquiry.

There is, however, much truth in the remark made by the two papers named above, that Mr. Bradlaugh's frequent questioning on Indian subjects in the House of Commons will ultimately alienate the sympathies of its members from the people of India, and thereby injure the interests of the latter. The great bulk of the English people know nothing about India, and according to those who do know anything about it, the British occupation of this country means, first, finding a market for English goods; secondly, importing into England, at cheap rates, raw articles of manufacture from India; and thirdly, providing food for thousands of Englishmen. Under these circumstances, the people of this country should proceed with caution, and should on no account conduct themselves in a way which will justify one in saying that, with the increase of their power, they will become troublesome to Government. They should at any rate beware of pestering Parliament with questions in season and out of season so long as the question of the reconstitution of the legislative councils is not decided.

26. The same paper hopes that the Government of Bengal will grant the prayer of the Mahomedans of Durgapore in the southern suburbs of Calcutta by sparing the burial ground over which a bridge

SAHACHAR.

The Mahomedan burial ground at Durgapore in the southern suburbs of Calcutta.



is proposed to be constructed in connection with the new dock works. It is important to bear in mind in this connection that the New Central Road in Calcutta has been, for the purpose of sparing some Hindu temples, made to take a different course from that originally contemplated.

EDUCATION GAZETTE,  
May 23rd, 1890.

The indigo dispute in Jessore.

27. The *Education Gazette*, of the 23rd May, has the following on the indigo disputes in Jessore :—

As the cultivation of indigo does not bring any gain and causes much loss to the ryots, they are naturally unwilling to cultivate it; and their unwillingness to cultivate indigo is the sole cause of the present disputes between them and the indigo planters. As regards the excesses of which the ryots have been guilty, they are such as almost always happen when ignorant people combine to secure an object; but the punishment which is now being inflicted upon them by the law courts is not likely to allay the excitement which now prevails amongst them. Like the factory labourers of Europe, these ryots can be pacified only by kind words and some concession to their demands. There is every reason to hope that Sir Stuart Bayley will hold an enquiry into the matter and do justice to the contending parties. But the disputes are certainly not of a character to justify the reference that has been made to them in Parliament.

SUDHAKAR,  
May 23rd, 1890

28. The *Sudhakar*, of the 23rd May, says that the holy month of Ramzan is just past. It is impossible for the Mahomedans who dwell within British territory, that is to say, under a ruler whose religious faith is different from theirs, to enjoy the holy sights that are to be seen all through this month in Mahomedan countries like Hyderabad and Bhopal, in Constantinople, the capital of Mahomedanism, and in such seats of Mahomedanism as Mecca and Medina.

SUDHAKAR.

29. The same paper assures those who fear a Russian invasion of India that theirs is a groundless fear. There cannot be the shadow of a doubt that the people of India will oppose the Russians to the best of their power. The Czar of Russia is a cruel despot, and the people of India, who have tasted of freedom under British rule, shall never feel inclined to side with him. Would the congressists have been allowed to indulge so freely in political agitation under Russian rule? Certainly not. They would all of them have been by this time hanged without mercy or deported to the Andamans, and the Congress itself would have become a nonentity the very day its name was publicly proclaimed.

The Mahomedan subjects of Her Majesty have the following special reasons for hating the Czar :—

- (1) The Czar is a staunch enemy of the Sultan of Turkey, for whom the Indian Mahomedans have great respect.
- (2) The Czar has acted deceitfully towards the Mahomedan officers whom he took into his favour after his conquest in Central Asia.
- (3) The despotic conduct of the Czar in forcibly occupying some provinces of the Turkish Empire, and compelling their inhabitants to be converted to Christianity, has naturally struck terror into the hearts of all Mahomedans.

SANJIVANI  
May 24th, 1890.

30. The *Sanjivani*, of the 24th May, has the following on the cow-killing question :—

The cow-killing question.

Sriman Swami is for improving the condition of Indian cattle by putting a stop to cow-killing, and there are others who would secure the same object by a rapid slaughter of the present race of Indian cows and their replacement by a strong and healthy breed of cows, from Europe. But neither of



these methods is likely to succeed in the present state of the country. Sriman Swami's scheme will not succeed, because it is impossible in the present state of the country to stop the killing of cows for purposes of eating. And if the present race of cattle is exterminated, agriculture will suffer so seriously as to occasion scarcity and death from starvation in the country. The only feasible method is to leave the cow-killing question alone, and gradually to introduce into the country a race of well-developed animals from foreign countries. With the multiplication of the better species of cattle, the present weak race will die of itself, and without requiring the adoption of any special measures for its extermination.

31. The same paper quotes, from the *Amrita Bazar Patrika*, a number of cases in which Europeans were lightly punished for having killed natives, and observes

Race distinctions.

that these cases are a proof that the rulers of the country are not sincere in their expression of hatred for the making of race distinctions in the law courts. If the hatred of those distinctions professed by the rulers had been a genuine feeling, the Judges could not, for the very fear of incurring the displeasure of Government, have dared to perpetuate such distinctions in their courts. Sir John Gorst's reply to Mr. Bradlaugh on this subject is calculated to encourage the Europeans in this country in their lawless conduct towards the natives. It is clear that Government in spite of its professions to the contrary, does make distinctions between Europeans and natives in its actions. The people of India must not hope for any change in this respect unless the conduct of their rulers is exposed before the English public and the Parliament.

SANJIVANI,  
May 24th, 1890.

#### ASSAM PAPERS.

32. The *Paridarshak*, of the 19th May, says that the Government order reducing the value of copying stamps from four to three annas throughout British

Copying fee in Assam.

India has not been extended to Assam, because the Chief Commissioner, it is said, is unwilling to give up any portion of his limited revenue, and because the four-anna fee was not objected to in Assam. But is not Assam poorer than all the other provinces of India? And has it not already been burdened with a multitude of taxes? If Government is unable to make the two ends meet in Assam, it would be wiser for it to abolish the costly Chief Commissionership than to grind the Assamese down under heavy taxes. The people of Assam cannot expect justice in this case from the Government of India. Parliament should therefore be at once moved for a redress of the grievance. And what about Sylhet? Was the district transferred to Assam with the view of depriving it of the benefit of enjoying the same legal system as Bengal?

PARIDARSHAK,  
May 19th, 1890.

33. The same paper says that, in spite of the standing order of the High Court that the boat fees for the service of civil court processes in Assam should be levied at fixed and prescribed rates, and only from the month of May to the month of October, such fees are exacted in Sylhet at higher than the prescribed rates and after the stated period. In the rainy season the fee is exacted for all processes, whether travelling by water for their service is necessary or not.

PARIDARSHAK.

34. The same paper has the following in regard to the memorial presented to Government by the Assam graduates:—

Assamese in the public service.

There can be no doubt that the demands of the memorialists are not premature and that they are just and reasonable. In Sylhet alone there are ten Extra Assistant Commissioners and ten Munsifs, but they are all men from Bengal. Why this should be so when Assam can supply men equal to the Bengalis in education, ability and sense

PARIDARSHAK.



of responsibility, it is hard to make out. Why the plan which is followed in Behar and Orissa in making appointments to the public service is not also followed in Assam it is difficult to guess. Vacancies occur every year both in the civil and the criminal branch of the subordinate public service, but they are generally filled by men who are not natives of Assam, whilst the poor Assam graduates, possessing as much education and ability as the Bengal men, drudge away their lives in insignificant posts. Not a single Assamese graduate has yet risen to the high rank of a Magistrate since the separation of the province from Bengal.

Assam is still a backward province, and the miserable existence its graduates are eking out has already produced in the minds of the Assamese the impression that high education is a worthless thing. The graduates of Assam are as a class poor, and they look to their Government for provision when they leave college, but Government does not take the least notice of their claims. The younger generation of the Assamese are therefore losing heart and energy.

SILCHAR,  
May 19th, 1890.

35. The *Silchar*, of the 19th May, says that the large mortality now prevailing in the district of Cachar is due to bad drainage, want of good drinking water, and hospital insufficiency.

Though the people pay the road-cess, yet the condition of their roads is miserable in the extreme, so much so that it becomes difficult in the rainy season to go from one house to another. The roads near the tea-gardens, however, are kept in good order and can be used with shoes on. There are no good tanks and ponds in Cachar, and the people depend on the rivers for their water-supply. But in the rainy season the water of the rivers becomes very muddy and is at other times polluted by the presence in it of the dead bodies of men and animals and all sorts of refuse matter. There are only four dispensaries in Cachar, and those dispensaries generally have no other medicines besides castor-oil and cinchona bark. The number of the dispensaries should be increased, and they should be supplied with good medicines. The village punchayets should also be required to distribute from the dispensaries medicines for cholera and other dangerous diseases. The low lands, which now cause much of the sickness in the province, should be cultivated, while in those situated near the villages tanks for the supply of drinking-water should be dug. It is by the adoption of measures like these that the present high rate of mortality in Cachar can be reduced.

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 31st May 1890.*